

spatial transformation pattern

by Susana Ratih Sari

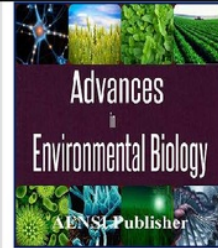
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Spatial Transformation Pattern of Dwellings of Javanese Nobles's Houses at the Palace of Surakarta Sunanate: Case Study of *Ndalem Purwodiningratan* and *Ndalem Suryohamijayan*

¹Avi Marlina, ²Gagoek Hardiman, ²Bambang Setioko and ²Suzanna Ratih Sari

¹Doctorate Candidate at Doctorate Program in Architecture and Urban Engineering-Diponegoro University, Semarang INDONESIA

²Lecturer at the Department of Architecture, Faculty of Engineering, Diponegoro University, Semarang INDONESIA

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ABSTRACT

This paper is based on the fact of Surakarta Sunanate Palace has undergone spatial transformation in the nobles' dwelling still considers norms/*pakem* of the Javanese houses. The purpose of this paper is describing spatial transformation pattern in nobles' dwelling in Surakarta Sunanate Palace and identifying its influencing factors. This paper used descriptive-qualitative method to study two nobles' dwelling *Ndalem Purwodiningratan* and *Ndalem Suryohamijayan*. The results showed two spatial transformation patterns having sacred characteristic and profane characteristic. The factors influencing the spatial transformation are the demand for living place for the nobles' descendants, the Javanese cultural concept of *nguri-uri*, and the Javanese cultural art skills passed by the ancestors.

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INTRODUCTION

At the Palace of Surakarta Sunanate, there are patterns of nobles' space located in northern, southern, and western part. Nobles' dwelling was lived by upper level class consists of nobles and high-level *priyayi*, King's sons, King's relatives, and Nayaka's regent [1]. The pattern still adopted hierarchy concept of Javanese Kingdom. It is agreed with promotion, position, King's needs accomplishment, either politically, culturally, or economically, to support Surakarta Palace's living [1].

Before joining Indonesia, Surakarta Sunanate Palace, as both Javanese Kingdom and transmission of Mataram Kingdom, had huge role either in politics and government or in the development and preservation of Javanese culture. However, after joining Indonesia, Surakarta's Palace is only role as the chaperon of Javanese culture [2].

This consequence leads to great changes on the prosperity of Kingdom's nobles and workers (*courtiers*). Nobles lived in the Palace tried to make out the economic issues with their own ways.

Nobles' descendants lived in the Palace had change several rooms in order to accomplish their living and preserve Javanese culture. The uniqueness of this case is that the transformation is not whole, but there is a clear Javanese space sharing. In other transformation issues, it usually happened on most of the rooms without considering space sharing.

Based on this uniqueness, the purpose of this paper is describing spatial transformation pattern in nobles' dwelling in Surakarta Sunanate Palace and identifying its influencing factors.

2.0 Literature Review:

Transformation is a stage-by-stage changing process of becoming something which is influenced by time and space [3]. Dwelling transformation could not be apart from the culture changes and activity of the dwellers, thus transformation could happen on three order : physical order, territorial order, and cultural order [4]. Sometimes, traditional dwelling transformed still maintain local culture and Javanese dwelling lay-out distinguish sacred and profane characteristic located along dwelling axial line [5].

Corresponding Author: Avi Marlina, Doctorate Candidate at Doctorate Program in Architecture and Urban Engineering-Diponegoro University, Semarang INDONESIA
E-mail: avi.arch90@yahoo.com

3.0 Methodology:

The research method used by the writer is descriptive-qualitative method. It investigated two objects, *Ndalem Purwodiningratan* and *Ndalem Suryohamijayan*. The stage of research was done by investigating each object using three orders : physical order, territorial order, and cultural order.

3.1 Nature of Observation:

The nature consideration in determining observation object is based on three criteria. First, nobles' houses in Surakarta Sunanate Palace. Second, nobles' houses which are still dwelled either by nobles' descendants or courtiers. Last, nobles' houses indicated spatial changes concerned to preservation of Palace culture.

Based on those criteria, the writer choose two nobles' dwelling as the observation object, observed spatial transformation pattern of *Dalem Ageng*, *Senthong Tengen*, *Senthong Kiwo*, *Senthong Tengah*, *Pendhopo*, *Pringgitan*, *Gandhok Tengen*, *Gandhok Kiwo*, *Paviliun*, *Relative Rooms*, *Lojen*, which are located in *Ndalem Purwodiningratan* and *Ndalem Suryohamijayan*. It is conducted using three factors (1) physical order, (2) territorial order, and (3) cultural order.

3.2 Observation:

During the observation, the writer observed the transformation based on physical order, territorial order, and cultural order on *Ndalem Purwodiningratan* and *Ndalem Suryohamijayan*, so the writer found the pattern of spatial transformation and pictured the existing building.

3.3 Interview:

The writer interviewed people who live in *Ndalem Purwodiningratan* and *Ndalem Suryohamijayan*, rooms which have been transformed.

RESULTS AND DISCUSSION

The factors which are observed to describe the spatial transformation pattern and influenced dwelling transformation in *Ndalem Purwodiningratan* and *Ndalem Suryohamijayan* are: (1) physical order, (2) territorial order, and (3) cultural order. Before discussing the spatial transformation of dwelling, we need to describe the functions of spaces of Javanese Nobles' Houses :

- a. *Dalem Ageng* is the main house located in the centre of whole house's environment borders which are usually measured up by high wall fence. It was used for sacred custom ceremony. *Dalem Ageng* is the private mansion of the owner and place for family gathering.
- b. *Senthong Tengen* is father's room while *Senthong Kiwo* is mother's room. There is also *Senthong Tengah* which is used to pray and keep the heritages.
- c. *Pendhopo* is used for guests and general meeting.
- d. *Pringgitan* is used for official guests, leather puppet showing, wedding ceremony, and circumcision.
- e. *Gandhok Tengen* and *Gandhok Kiwo* are used for women handcraft, art, and daily activities.
- f. *Pavilion* is used for family gathering when they carried out sacred ceremony.
- g. *Relatives' Room* is used for nobles family guests.
- h. *Lojen* is used for courtiers (*abdi dalem*) managing prince's daily needs.

Based on the above results, we can consider the spatial transformation pattern of dwelling of nobles as been shown in Table 2.

Based on the results above, it can be concluded that there are two spatial transformations of nobles' dwelling, Sacred Transformation Pattern (zone A and A1) and Profane Transformation Pattern (zone B, B1, C, and D). The factors influencing spatial transformation of nobles' dwelling can be seen on Table 3.

Based on the results above, factors influencing spatial transformation of nobles' dwelling are the need of houses for nobles' descendants, consistency of preserving (*nguri-uri*) Javanese cultures, and preserve them hereditary.

Figure 1 shows that there are two patterns, of the first transformation is at the core/center (zone A) experienced a pattern of Sacred transformation. The shape of the building, construction and materials, as well as the meaning of the Java space customary confidence is maintained. On this sacred space is used for offerings and rituals of death highborn Purwodiningrat (Figure 2). The second is the part that surrounds the core/center (figure 1 zone B, C) experienced a profane transformation pattern, used to stay and work. Figure 1 zone C shows that the pavilion has undergone a transformation function as a residence and place of practice puppetry puppet. At this profane zone can be transformed as a residence and place of work as well as a place to develop the art of Javanese culture.

Figure 3 shows that *Dalem Ageng Purwodiningratan* is the main house in the centre of Javanese noble house. It was used for sacred custom ceremony and the private mansion of the owner and place for family

gathering, currently used for offerings and rituals of death. Highborn Purwodiningrat retaining traditional Javanese rituality and still *nguri-uri* Javanese cultures and applied in sacred space.

Table 1: Analysis of Factors Influencing Spatial Transformation of Dwelling in *Ndalem Purwodiningrat* and *Ndalem Suryohamijayan*.

Observation object	Factors	Findings
<i>Ndalem Purwodiningrat</i> (Figure 1)	Physical Order	<i>Dalem Ageng, Senthong Tengen, Senthong Kiwo, Senthong Tengah / Krobongan, Pendhopo, and Pringgitan</i> are still maintaining the originality.
		<i>Gandhok Tengen</i> had undergone physical changes, but did not impair the originality. It also undergoes functional changes. It is now used as the mansion of wives and nobles' descendants.
		<i>Gandhok Kiwo</i> had undergone physical changes, but did not impair the originality. It also undergoes functional changes. It is now used as the mansion of <i>abdi dalem</i> and their descendants.
		<i>Pavilion</i> had undergone physical changes, but did not impair the originality. It also undergoes functional changes. It is now used as mansion.
		<i>Relatives' Room</i> had undergone physical changes, but did not impair the originality. It also undergoes functional changes. It is now used as the mansion.
		<i>Lojen</i> had undergone physical changes, but did not impair the originality. It also undergoes functional changes. It is now used as mansion.
	Territorial Order	<i>Dalem Ageng</i> (Figure 2) is still the most sacred, private and central area of Javanese houses. It restricts people who are allowed to enter the room. People who are allowed to enter are nobles' descendant chosen to clean the room and put <i>sesajen</i> , and those who are permitted by elders.
		People who are allowed to enter <i>Senthong Tengen, Senthong Kiwo, and Senthong Tengah</i> are nobles' descendant and <i>abdi dalem</i> who are ordered to clean the room and do ritual offerings. They are private areas. Common people may enter <i>Pendhopo</i> and <i>Pringgitan</i> .
		<i>Gandhok Tengen, Gandhok Kiwo, Paviliun, Relatives' Room, and Lojen</i> are semi-public areas. They allow people to visit.
	Cultural Order	<i>Dalem Ageng</i> is used for ritual of nobles descendants' last offices and of praying the ancestors. <i>Senthong Tengen, Senthong Tengah / Krobongan, Senthong Kiwo</i> are used for <i>sesaji / ritual offerings</i> .
		<i>Pendhopo</i> and <i>Pringgitan</i> are used for Purwodiningrat family gathering, ceremony, and social activities. <i>Gandhok Tengen, Gandhok Kiwo, Relatives' Room, and Lojen</i> are used for anything concerned to Javanese cultures.
		<i>Pavilion</i> (Figure 3) to preserve leather puppet art.
<i>Dalem Ageng, Senthong Tengen, Senthong Kiwo, Senthong Tengah / Krobongan, Pendhopo, Pringgitan</i> are still maintain the originality.		
<i>Gandhok Tengen, Gandhok Kiwo, Paviliun, Relatives' Room, and Lojen</i> are still maintain the originality.		
<i>Ndalem Suryohamijayan</i> (Figure 4)	Physical Order	<i>Dalem Ageng, Senthong Tengen, Senthong Kiwo, Senthong Tengah / Krobongan, Pendhopo, Pringgitan</i> are still maintain the originality.
		<i>Gandhok Tengen, Gandhok Kiwo, Paviliun, Relatives' Room, and Lojen</i> are still maintain the originality.
		<i>Dalem Ageng</i> (Figure 5) is still the most sacred, private and central area of Javanese houses. It restricts people who are allowed to enter the room. People who are allowed to enter are nobles' descendant chosen to clean the room and put <i>sesajen</i> , and those who are permitted by elders.
	Territorial Order	<i>Senthong Tengen, Senthong Kiwo, and Senthong Tengah</i> are private areas. People allowed to enter are nobles' descendant and <i>abdi dalem</i> who are ordered to clean the rooms.
		<i>Pendhopo</i> and <i>Pringgitan</i> are public areas. People may enter the rooms.
		<i>Gandhok Tengen, Gandhok Kiwo, and Lojen</i> are semi-public areas. People are allowed to visit the rooms. It is used as mansion of <i>abdi dalem</i> of the house's owner.
	Cultural Order	<i>Pavilion</i> and <i>Relatives' Room</i> are not being dwelled.
		<i>Dalem Ageng</i> is used for <i>sesaji / ritual offerings</i> and praying the ancestors.
		<i>Senthong Tengen, Senthong Tengah / Krobongan, Senthong Kiwo</i> are used for <i>sesaji</i> .
		<i>Pendhopo</i> and <i>Pringgitan</i> (figure 4) are used for Javanese cultures such as traditional dances, <i>karawitan, ketoprak, and puppet</i> .
		<i>Gandhok Tengen</i> is used as mansion of <i>abdi dalem</i> .
		<i>Gandhok Kiwo</i> (Figure 6) is used as mansion and work of antiques. No activity in <i>Paviliun</i> and <i>Relatives' Room</i> . <i>Lojen</i> is used as mansion of <i>abdi dalem</i> .

Table 2: Spatial Transformation Pattern of Nobles' Dwelling.

Rooms	Purwodiningrat			Suryohamijayan			Transformation Pattern
	Physical	Territorial	Cultural	Physical	Territorial	Cultural	
Dalem Ageng	4	V	V	V	V	V	Sacred
Senthong Tengen, Tengah, Kiwo	V	V	V	V	V	V	Sacred
Pendhopo	V	-	-	V	-	-	Profane
Pringgitan	V	-	-	V	-	-	Profane
Gandhok Tengen, Kiwo	V	-	-	V	-	-	Profane
Paviliun, Relatives Room, Lojen	V	-	-	V	-	-	Profane

Notes : V (still maintain the physical, territorial, and cultural order)
 Sacred : Physical, Territorial, and cultural orders are still maintained
 Profane : Transformed physically, territorially, and culturally

Table 3: Factors Influencing Spatial Transformation of Nobles' Dwelling.

Rooms	Purwodiningrat	Suryohamijayan
	Factors Influencing Transformation	Factors Influencing Transformation
<i>Dalem Ageng</i> (Sacred)	Consistent to Javanese rituality	Consistent to Javanese rituality
<i>Senthong Tengen, Tengah, Kiwo</i> (Sacred)	Consistent to Javanese rituality	Consistent to Javanese rituality
<i>Pendhopo</i> (Profane)	Consistent to its function as meeting point and social interaction	<i>Nguri-uri</i> (preserving) Javanese cultures and applying its art skill hereditary.
<i>Pringgitan</i> (Profane)	Consistent to its function as a place to accept guests, wedding ceremonies, and circumcision.	<i>Nguri-uri</i> (preserving) Javanese cultures and applying its art skill hereditary.
<i>Gandhok Tengen, Kiwo</i> (Profane)	The need of mansion for nobles' descendants.	The need of mansion for coutiers (<i>abdi dalem</i>) and their generations.
<i>Pavilion, Relatives' Room, Lojen</i> (Profane)	<i>Nguri-uri</i> (preserving) Javanese cultures and applying its art skill hereditary.	The rooms are not being used.

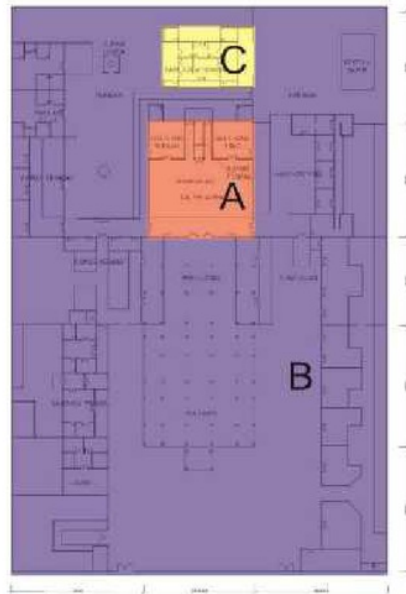


Fig. 1: Plan of Ndalem Purwodiningratan.

Ndalem Purwodiningratan:



Fig. 2: Dalem Ageng Purwodiningratan is sacred space (At Figure 1 zone A), it's used for offerings and rituals of death highborn Purwodiningrat.

Ndalem Purwodiningratan:



Fig. 3: Paviliun in Ndalem Purwodiningratan is profane zone (Figure 1 zone C). *Paviliun* undergoes functional transformation as dwelling and place for leather puppet practice.

Figure 4 shows that there are two patterns, of the first transformation is at the core / center (zone A 1) experienced a pattern of Sacred transformation. The shape of the building, construction and materials, as well as the meaning of the Java space customary confidence is maintained. On this sacred space is used for offerings and rituals (Figure 5).

The second is the part that surrounds the core / center (Figure 4 zone, B1 and D) experienced a profane transformation pattern. Figure 6 shows that *gandhok kiwo* (zone B1) has undergone a transformation function as courtiers dwelling.

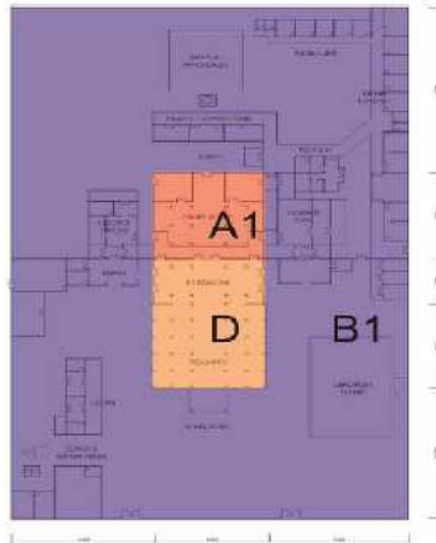


Fig. 4: Plan of Ndalem Suryohamijayan.

Figure 5 shows that Dalem Ageng Suryohamijayan which was originally used for the most sacred ceremonies, and the owner's personal residence palace and a gathering place for family, currently used for ceremonial offerings.

Ndalem Suryohamijayan:



Fig. 5: Dalem Ageng Suryohamijayan is sacred space (Figure 4 zone A 1). It's is used for offerings and rituals.

Figure 6 shows that *Gandhok Kiwo* for feminine crafts activities, arts exercise, and daily activities, currently used to stay courtiers

Ndalem Suryohamijayan:

Figure 7 shows that *Pendhopo* is used for guests and general meeting, currently used for musical training Java, Javanese dance, and puppet people. Residents of the palace applying Javanese cultural art skill hereditary.

Ndalem Suryohamijayan:



Fig. 6: Gandhok Kiwo undergoes functional transformation as courtiers dwelling (Figure 4 zone B 1).



Fig. 7: Pendhopo undergoes functional transformation as musical training Java, Javanese dance, and puppet people (Figure 4 Zone D).

Conclusion:

The conclusions of this paper are as follows:

There are two spatial transformation pattern of nobles' dwelling:

Sacred transformation pattern found in *Dalem Ageng, Senthong Tengen, Senthong Tengah, and Senthong Kiwo*. It is named as sacred transformation due to analyses results based on physical, territorial, and cultural orders. The rooms keep the Javanese norms consistently. Sacred zone can be seen on Figure 1 Zone A *Ndalem Purwodiningratan* and Figure 4 Zone A1 *Ndalem Suryohamijayan*.

Profane transformation pattern found in *Pendhopo, Pringgitan, Gandhok Tengen, Gandhok Kiwo, Paviliun, Relatives' Room, and Lojen*. It is named as profane transformation due to analyses results based on physical, territorial, and cultural orders. The rooms are transformed adjusting dwellers' need and no usage limit concerned to custom. Profane zone can be seen on Figure 1 zone B and C *Ndalem Purwodiningratan* and Figure 4 zone B1 and D *Ndalem Suryohamijayan*.

Factors influencing spatial transformation of nobles' dwelling are the consistency to Javanese customs, the Javanese cultural concept of *nguri-uri*, apply the Javanese cultural art skills passed by the ancestors, and the demand for living place for the nobles' descendants.

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